

PHOTOS: THOMAS VOLKMER

St Botolph Aldgate



St Mary at Hill



All Hallows London Wall



November 2019

ENTICKS

Christmas with carols! and concerts on in the City. Most of them are free of charge; any donation is just that; you only pay if you can and think it was worth it. Do go, enjoy: make the most of these organists and particularly the organs that the City has.

Keith Billingham writes I thought this extract from the London Metropolitan Archives website might be of interest to Friends, given the importance of the Whitechapel Bell Foundry to the City churches. <https://www.cityoflondon.gov.uk/things-to-do/london-metropolitan-archives/the-collections/Pages/whitechapel-bell-foundry-cataloguing.aspx>

James Lovely writes Further to the article in *Skyline* August 2019 by Eric de Bellaigue, I should like to draw attention to Peter Firstbrook's well researched and thorough biography of Captain John Smith, *A Man Most Driven*, published in 2014 by One World Publications.

As a soldier, Smith had no nautical training nor much experience of sailing when he set sail for the New World in December 1606. Three ships formed the flotilla led by the *Susan Constant* commanded by Captain Christopher Newport, an experienced Elizabethan 'Sea Dog'; *The Godspeed* was commanded by Captain Bartholomew Gosnold who had sailed with Sir Walter Raleigh and in 1602 had commanded his own voyage to the Americas. The final ship, the *Discovery* was commanded by Captain John Ratcliffe. This small ship had a very shallow draught, hardly suitable for a transatlantic crossing but was to be used to explore the rivers of Virginia.

Smith would have been listed as a passenger and is thought to have sailed on the *Susan Constant* although his exact role is unclear. The stained glass window in **St Sepulchre** suggests he was involved in navigation. However, as stated in the *Skyline* article, *en route* in February 1607, Smith was

Sally Bernard writes How I miss the many and varied concerts in the City churches! The other evening I went to an organ recital at a local church in Canterbury, where I now live. It cost me £10. The church is lovely, the organist was relatively competent, but the organ was not good at all. Even I could hear it needed tuning and work. It took me back to the many occasions on which I enjoyed free organ concerts in the City of London. They are wonderful. In the City one is so fortunate to have those concerts on one's doorstep. Please go to them. Thankfully, John Reynolds and his team still do *City Events*. Pick up a copy in any City church and you will find all the services (wonderful at

Mary Milne-Day writes The four days in the year when *Skyline* arrives are red-letter days for me. It seems to get better and better with its mix of FCC news and fascinating articles, always telling me things I hadn't known about matters I thought I knew well. There is usually a light-hearted piece as well, either a cartoon or a poem. But the poems seem to have dried up recently; I hope the poet's muse hasn't deserted him and we shall soon have more verses to read.

The delightful play on words which was to have been this quarter's cartoon, touched on religious matters. Too late to ask Toeknee for something secular, it was felt best to withdraw it. ED

THE FRIENDS OF THE CITY CHURCHES
St Mary Abchurch Abchurch Lane London EC4N 7BA

www.london-city-churches.org.uk
020 7626 1555

contact_us@london-city-churches.org.uk
Annual subscription £20 single/£25 joint;
Life friendship £450/£550

@churchwatchers

Please like our Facebook page:
www.facebook.com/ChurchWatchers

Registered charity no 1155049

The views expressed in this magazine are not necessarily those of the Trustees.

Unless otherwise acknowledged, the photographs are taken by the authors of the individual articles. Copyright remains vested in the contributors. Permission to quote should be addressed to the Editor.

We in turn try hard to find copyright holders; if you have information please contact us on skyline@london-city-churches.org.uk

February deadline: Friday 3 January 2020

The Friends of the City Churches was formed following a strongly worded report by SAVE Britain's Heritage in May 1994 attacking the proposal to close up to 27 City churches, including some of the finest and most complete surviving churches by Sir Christopher Wren. We wrote 'No City church need close. This report proposes the establishment of a new trust aimed at ensuring that every church in the City is kept alive, open to the public, and available for worship.'

Our report *The City Churches have a Future*, published in May 1994, was a forceful reaction to the official Templarian which took a deeply pessimistic view about the churches suggesting that many should simply be 'mothballed'. We were also concerned that conversion to secular uses could involve the removal of pews, choir stalls and more. I wrote 'the interiors of the City churches represent a golden age of English craftsmanship in terms of woodwork, ironwork, plasterwork and sculpture'. The late Giles Worsley pronounced 'The City of London churches represent one of the finest groups of ecclesiastical buildings in Europe'. Simon Thurley added 'The woodwork in the City churches represents one of the most important groups of dated documented decorative woodwork and carving anywhere in the country'.

Such was the support we received that we quickly formed FCC. We had a surprise windfall when we discovered that there had been an earlier group of friends formed to support restoration of City churches bombed in the Blitz. When this work was done there was a surplus which had been entrusted to the Ancient Monuments Society which kindly transferred the £10,000 funds to the new FCC. This ensured our new group was off to a flying start. A second boost came when the new Bishop of London, Richard Chartres, agreed to become our patron. He said he would never close a church, and

A message from our President



MARCUS BINNEY CBE

PHOTO: COUNTRY LIFE/MARTIN MAYER

The Friends have done a magnificent job in ensuring churches are open. We could not have dreamed of a better recruiter than the wonderful Melba Coombs. The City churches were my first passion in architecture. One day in 1955, when I was 10, my maths master cast aside the text books and decided to teach geometry by looking at the plans of Wren's City churches. It was certainly the best weeks class I had ever had. Just before Easter that year my Dad had a bad heart attack and we found ourselves unexpectedly in London on Good Friday. My mother was wondering what on earth she was going to do with me all day while we waited for news from the hospital, when I brightly suggested we should go and look at Wren's City churches.

It was a magical day, though I have to say that my mother was rather shocked at how many of the churches were closed – on Good Friday of all days. But we admired the steeples, found our way into three or four, and still had enough to keep us occupied on the Saturday. Meanwhile my Dad made a good recovery.

Thanks to the Friends, trustees and volunteers, long so ably chaired by Oliver Leigh-Wood, countless people can appreciate Wren's masterpieces and the other remarkable churches which give the City of London a dimension unrivalled in any of the other financial capitals in the world.

Many cities struggle with the problem of closed churches, notably Venice, but FCC have shown there is no need to be pessimistic or defeatist and this is why I not only commend your continued work but am proud to be your President.

It is usually to the interior of our delightful City churches that we pay most attention when visiting, although most of us do look up at the tower and spire, and observe the entrance porch and the western, or other principal elevation(s). In many cases the other elevations are hidden from view by other buildings and occasionally are inaccessible. In some cases these side or rear elevations were built pretty roughly because of the proximity and often abutment of adjacent structures. In other cases, and where these secondary elevations are visible, brick has been employed fairly widely. Indeed, over half of the City churches have exposed brickwork at least on these elevations.

Brick as a building material has been around for at least 8,000 years especially in the West Asiatic countries and in Egypt (it is mentioned in the *Bible* – Exodus 5 for example). In these warmer climes the bricks were usually sun dried. The Romans brought brickmaking to these shores and many of their bricks survive albeit in much later structures – the most famous probably being the tower of **St Alban's Cathedral**. Like so many of the Roman skills, brickmaking was not continued here and did not commence again until 13c, predominately in

East Anglia where the proximity and trading ties to the Low Countries meant that the wonderful brick churches there could well have inspired merchants to tell of these bricks even made their way across the North Sea as ballast in trading vessels. Immigrants would also have brought brickmaking and laying skills with them. Brick was a particularly attractive building material in those parts of East Anglia where there was good clay and very little building stone other than flint. Thus brickmaking started in these parts.

Traditionally bricks were made from clay, the better ones usually from two different types of clay with different properties, one a plastic type clay, the other sandy, puddled (mixed) together, moulded into shape and then, in our country, for obvious reasons, fired in a kiln, not sun dried. Brick sizes were not standardised at this time but averaged 9 x 4½ x 2½ in bonding. The 4½ in width was comfortable for the bricklayer to hold in his hand, the 9 in length allowed bonding, being twice the width, and the depth was determined by the weight of the brick, so that it could be lifted in one hand whilst it was buttered with the mortar using the

other hand. The brick was then laid and tapped into position. Brick sizes were regulated in 1571 but variations persisted. External brick walls had to be at least one brick thick (9 in) and usually thicker for stability and waterproofing. This required bricks to be bonded (the arrangement by which bricks are laid). In the early days this was often fairly haphazard but gradually a pattern emerged which became known as English Bond where one course (row) of bricks was laid showing the stretcher (long) face of the bricks and the next course showing headers (short) face. Vertical joints being staggered. During 17c, as brick became increasingly popular especially in the south-east and East Anglia, the Flemish Bond, where stretchers and headers alternated in each course, became a regular feature. Most of the City churches employ Flemish Bond although **St Mary Le Bow** uses English Bond. Flemish bond is often thought to be the more attractive. Bricks were laid in mortar, a mix of lime and sand around ¼ in thick.

When King James VI and I came down from Edinburgh in 1603 he was horrified at the timber buildings in London which he saw as being predominantly a stone city).


THE HUMBLE BRICK

MICHAEL YOUNG WITH PHOTOS BY THOMAS VOELKER



Left to right: St Mary le Bow, English bond; St Benet Paul's Wharf, Flemish Bond; St Anne and St Agnes. Below: St Benet Paul's Wharf

Wren and his contemporaries such as Hooke, had to be sparing with Portland stone on the City churches and whilst there are examples of City churches constructed of stone, many use some brick. Several of the churches, especially the cheaper ones, use brick much more extensively such as **St Benet Paul's Wharf, St Anne and St Agnes** is a particularly fine example, which also used projecting rubbed brick details. **St Andrew by the Wardrobe** and **St Mary Abchurch** are largely brick. Brick was also used over the years in patch repairs as on the south wall of **St Stephen Walbrook** and in upward extension of towers as at **St Giles Cripplegate**. Post 17c churches in the City continued to use brick extensively as in **All Hallows London Wall** and **St Botolph Aldgate**, whilst even in the mid 20c the **Jewin Welsh Church** was built in brick.

Bricks come in a wide variety of colours. The colour of the brick relates to the composition of the clays that were used, although time and pollution have often dimmed these colours. The principal colours are brown (All Hallows London Wall), red (St Anne and St Agnes) blue (headers in St Benet Paul's Wharf) yellow (St Mary at Hill). In some cases walls are stuccoed (St Clement Eastcheap and the east wall of St Botolph Aldergate) but often do hidden behind stone facings. Brick has proved to be an attractive and durable material that has stood up well to the pollution it has suffered in London. It requires remarkably little maintenance for such a humble material. Next time you Watch in, or visit, a City church spend a few minutes studying the brickwork: you will be well rewarded. 

BIBLIOGRAPHY
 Alec Clifton-Taylor, *The Pattern of English Building*, Faber and Faber, 1972
 Angelo Hornak, *After the Fire: London Churches in the Age of Wren*, Hooke, Hawksmoor and Gibbs, Pimperl Press, 2016

introduction of an indentation or frog, which was not seen once laid but allowed the depth to increase to 2 3/4 in. Thus the standard brick became 8 3/4 x 4 1/4 x 2 3/4 inches, and so it remains to this day albeit recorded in SI (metric) units. Various attempts were made at larger bricks especially after the Brick Tax was introduced in 1784 because the tax was per 1,000 bricks, but these were impractical as they considerably slowed down the laying process.

After the Fire of London in 1666 and the subsequent London Building Act of 1667 brick became the principal material in the City for all but the grandest buildings where stone was still seen to be more appropriate. When Wren was building St Paul's Cathedral, he needed vast quantities of Portland stone and thus its use was limited on other buildings. He even persuaded William and Mary to have Kensington Palace built mainly in brick thus starting a fashion for the material. Brick also had the advantage of being cheaper than stone, involved much less transportation and bricklayers earned less than stonemasons. In London and along the Thames Valley between Tilbury and Hayes as well as around Enfield there were excellent clays for the making of bricks. On the other hand there was no good building stone in London, and any used had to be transported from afar.

As King of a major trading nation he, like Henry VIII and Queen Elizabeth I before him, was concerned about the loss of timber from the forests (timber being needed for shipbuilding) and all this led him to decree that the houses in London should have their forefronts built of brick or stone as much for decency as to save the wastage of our forests.

The brickmakers were quick to exploit this and increased their prices and, sometimes, the size. Whilst length and width remained constant for practical reasons, the thickness could be increased, provided that the weight was constant; hence the



OVERSEAS CONNECTIONS: NEW WORLD Part 2



ur inventory of church
connections in the New

World now takes us beyond
St Sepulchre (Skyline August 2019) to
five other City churches. We find that
the geographic imprint is at its greatest
with the tiny medieval church of

St Ethelburga. Henry Hudson, having
been hired by the Muscovy Company
of England to find a North Eastern
passage via the North Pole to Japan
and China, took communion in the
church with his crew on 19 April 1607.

They were twelve in all, the last being
his son, John. The chalice believed to
have been used on that occasion has
been preserved (see photograph). On
1 May they set sail, returning on

15 September, having mapped part of
the coast of Greenland. This was the
first of four exploratory journeys, two
of which were focused on a North
Eastern passage (1607 and 1608) and

two on a North Western passage to
Asia (1609 and 1610/11). That of 1609
was under the Dutch flag, being
financed by the Dutch East India
Company. The journeys in 1609 and

1610/11 gave rise to such eponymous
nominations as the Hudson River, the
Hudson Strait and Hudson Bay – a
remarkable instance of a private

individual's stamping his name on a
vast stretch of land and water. Hudson
Bay was to serve as Henry Hudson's
ultimate memorial following a mutiny
that saw him with a crew of seven – his
son John included – set adrift in an

open boat.
St Dunstan in the West marks
the burial place of George Calvert
(1578/9-1632), created Baron
Baltimore of Baltimore in the Irish

peerage in 1624/5. As George Calvert,
he had obtained in 1620 from King
James I a grant of the Province of
Avalon in Newfoundland, carrying
extensive privileges and the sonorous
title of Proprietary Governor. After a
substantial outlay, he took his second
wife and his children to Avalon in
1628. It then does not come as a total
surprise to read that the family had
to abandon Avalon, largely 'because
of the severity of the winter weather'.
As Baron Baltimore he had also
obtained from King Charles I a grant
of Maryland, under a charter that
established Maryland as a palatinate,
giving Baltimore and his descendants
rights nearly equal to that of rulers of
an independent state.



Chalice believed to have been used
by Henry Hudson

PHOTO: JUDY STEPHENSON

Hudson window St Ethelburga



PHOTO: COURTESY BISHOPSCATE INSTITUTE

to Catholicism in 1625. This fed an
ambition to found a colony to serve as
a refuge for English Roman Catholics,
a goal that was to be fully taken up
by his sons. Some two months after
George Calvert's death, the grant of
Maryland was duly made out under
the great seal to Cecil Calvert, second
Baron Baltimore, on 20 June 1632.
The foundation of the colony can
be said to date from 25 March 1634,
with the arrival of two ships carrying
over 300 settlers under the command
of Cecil Calvert's younger brother,
Leonard Calvert, later to become
Maryland's first Colonial Governor.
The settlers were equally divided
between Catholics and Protestants
and occupied land that had been
purchased from the native tribe.
Baltimore, the largest town in the State
of Maryland, was later named after the
second Baron Baltimore.
At this point, it has to be noted

Postponed each transport to a future

state:
Death raised a barrier to each tender
scene,
More fatal than the Waves that roll
between

A reminder of an Atlantic

tragedy is provided in the church

of **St Edmund King and Martyr**.

In memory of **Charles Melville**

Hays, President of the Grand Trunk

and **Grand Trunk Pacific Railway**

Companies of Canada, who lost his life

on April 15th 1912 by the foundering in

mid-Atlantic of the Steamship Titanic,

through collision with an iceberg,

while on her maiden voyage from

Southampton to New York. A memorial

service was held in this church

simultaneously with one in Montreal on

Thursday April 25th 1912.

SOURCES

Dictionary of National Biography, 2004

B R Leftwich, A Short History and

Guide to the Guild Church of St

Ethelburga, 1957

J R Satterthwaite, St Dunstan in the

West, 1959

that the Calvert family's allegiance to St Dunstan in the West was not sustained, thanks to a decisive shift to **St Giles in the Fields** where the second Lord Baltimore was to be buried in 1675, as were four other members of the family at various dates in the 17c and 18c.

In August we explored the early, not entirely happy, expeditions to

America.

It is pleasing to be able to add

a joyful note on the origins of the

Jamestown Settlement: a small head

sculpture in **St Bride Fleet Street**

represents Virginia Dare, the first

child born in the Americas to English

parents. They had been married in

St Bride in 1585.

Atlantic crossings were not

entirely in one direction. The moving

memorial plaque in **St Botolph**

Aldersgate records the death of Miss

Catherine Mary Meade, Daughter of

George Meade Esq of Philadelphia

who departed this Life the 18th day of

January 1790 in the 21st Year of her

Age. (Artistic licence seems to have

given the land-locked state access to

THE FONT IN ST KATHARINE CREE

St Katharine Cree is an unusual City church in that it is the only one built between the Reformation in the mid-16c and the Great Fire, a hundred and thirty or so years later. Originally a parish church attached to the nearby **Holy Trinity Priory**, it became an independent parish church in the early 15c. The body of the church was rebuilt in 1628 (alongside the existing medieval tower) and was consecrated by Archbishop Laud in 1631. One of the church's famous patrons was Lord Mayor Sir John Gayer who, in 1643, was travelling across Syria when he encountered a lion. In fear for his life, Gayer fell to his knees in prayer and, miraculously, was spared any harm. In thanks for this divine intervention (or piece of luck, depending on your

point of view), Gayer gave a font to the church and also initiated the Lion Sermon, which is still preached on, or close to, 16 October every year. The font and font cover are quite different in style from those of the Wren period in so many City churches, but they are quite elegant and the font has an eight-sided bowl which bears painted heraldic cartouches featuring the coat of arms of Sir John Gayer, who became Lord Mayor in 1646, resting on a four-sided base with Ionic capitals and scrolls. For many years, the view of the interior of the church was spoiled by the cheap offices installed along both sides of the nave, but, since their removal, it has been possible to admire the spectacular architecture of this lovely church in all its glory and to inspect the many fine monuments and furnishings of which the Gayer font is one.



TONY TUCKER'S TREASURES NO 39



PHOTO: JUDY STEPHENSON

Meade memorial in St Botolph Aldersgate

the Atlantic Ocean.)
*Transferred from Pennsylvania's friendly coast,
A Father's Blessing and a Mother's Boast;*

On Albion's sea-girt Shore, an early fate,

ROYAL FUSILIERS' CHAPEL

JAMES LOVELY

Anyone visiting St Sepulchre without wonder at the names and details of the many soldiers carved in the wooden panelling on the south wall. They are the names of men of the Royal Fusiliers who have passed away. During the autumn of each year a few more names are added in readiness for blessing at the subsequent Remembrance Day service in November. Many of those named died on active service whilst others passed away in old age. Only members of the Royal Fusiliers can have their name and details entered on to a panel. After being in existence for 283 years the regiment was amalgamated with



PHOTO: JUDY GUY-BRISQUE



PHOTO: JAMES LOVELY

famly, whether to be included or not and if so, where on the panelling and what the wording should be. Clearly, those eligible for inclusion are getting older and the numbers decreasing but I'm assured that there is enough space for the remaining eligible soldiers. My thanks to Colonel Mike Dudding of the Royal Fusiliers, for assistance in preparing this article. email mj451@gmail.com



THE ARCHITECTURAL DRAWINGS OF SIR CHRISTOPHER WREN AT ALL SOULS COLLEGE, OXFORD

BY ANTHONY GERAGHTY

296 pages, Lund Humphries (Ashgate Press) 2007
ISBN: 9780754640714

This review has been included as the book is important and relevant. Its published price is such that we expect friends to be glad to consult it at the Barbican Library or British Library. ED

This is a complete catalogue which provides colour reproductions of all 484 drawings in the collection at the Bodleian Library. Drawings were produced in Wren's Office of Works, Scotland Yard by himself, Sir John Vanbrugh, Nicholas Hawksmoor, and various assistants, and craft workers in stone or wood. His Surveyorship at **St Paul's Cathedral**, commissioned 30 July 1669 is covered by this catalogue raisonné from 1663 to 1722. It was previously published as a hand list by the *Wren Society Annual* vol.20 (1943) with selected illustrations in black and white. Over 70 sheets relate to the City churches, yet some 400 more widely cover Renaissance and Baroque architecture in Britain. There are drawings in which Gothic

and Classical elements blend as City churches exert their medieval ground plans and partial influences with Italian, French Renaissance learning and native invention, while aiming at a consensual design for each locus – site, situation, emblem, symbol. Anthony Geraghty's studies included history of architecture at the Courtauld Institute of Art where Professor Kerry Downes studied and taught. Geraghty then wrote his PhD at Cambridge on the rebuilding of the City churches after the Great Fire. His catalogue as a whole aims to show how Wren went about designing one of the largest cathedrals in Europe, some fifty churches, numerous royal buildings and not a few country houses. In addition to commentary on the drawings, he gives the first detailed account of Wren's office practice and a full reference for all the drawings by a concordance showing in three columns (a) this full catalogue (b) the Wren Society published drawings and (c) references as the same were previously folio bound in the Bodleian Library. Anthony Geraghty is Professor in the History of Art at York University. Friends should be aware that some 226 other drawings apparently made in the office at St Paul's Cathedral (hence referred to as St Paul's Collection) are kept in the Guildhall LMA. An online catalogue by Gordon Higgett is available at www.stpauls.co.uk/history-collections/the-collections/architectural-archive/wren-office-drawings **COLIN BROOKING**

'A GLORIOUS TEMPLE RISE...'



en sit together at prayer in an upper room as in St Luke's Gospel, but this is a yard in 1660s London: a timber merchant perhaps, a school teacher and a local butcher – men who had supported the Reformation preaching vacuum. Until 1689, early nonconformists could worship openly only if a Licence had been obtained under a Declaration of Indulgence by Charles II in 1672, when he needed Parliamentary support. Clandestine worship (a conventicle) was vigorously prosecuted.

Of the 70 or so City ministers ejected at the Restoration, several came to lead Licensed Congregations. They included Joseph Caryl, formerly of **St Magnus the Martyr** Church and licensed in Leadenhall Street, and William Jenkin from **Christ Church** and licensed in Aldersgate. Finally, with William and Mary, came the 1689 Act of Toleration: then could the 'Glorious Temple' of Robert Wild (1609-1679) rise from his epitaph of Edmund Calamy, who had fought for an episcopacy embracing nonconformists. Nevertheless, it would be over 100 years more before they could stand for state or municipal office.

'O For a Thousand Tongues...'

Today in the City, apart from the Calvinist **Dutch Church** at Austin Friars and the Lutheran Church at **St Mary at Hill** (so-called Stranger Churches), only three regular Protestant congregations meet beyond the established Church of England. They are the **Jewin Welsh Church** (Welsh



'Salem's Plains'

Presbyterian, historically Calvinistic Methodist), the **City Temple** (United Reform Church) and the Scots' City **Presbyterian Church St Botolph Aldersgate** – whereas there were 85 nonconformist meeting places identified in Roque's 1747 map of London, Westminster and Southwark, of which 37 were in the City: 6 Baptist, 12 Independent, 15 Presbyterian, 2 Quaker and 2 Methodist. Some were led by the same minister, but the figures remain striking.

Sometimes after the Civil War nonconformists were drawn into local conflicts but by 18c were referred to as the business class at prayer. Nonconformists raised the spiritual life of the nation. The politically led complacency of the Georgian Church was reflected in the popular sermon of Archbishop John Tillotson 'His Commandments are not Grievous'. However, it will be clear from hymnals today, that it was the work of 18c men like Isaac Watts and Charles Wesley that has had the greatest effect: authors of the dissenters' powerful engine in the struggle for congregational singing. Those two have already featured in *Skyline*, but not the man who showed them the way: Benjamin Keach (1640-1704). We venture south across the Thames to find him.

Today, the City's Bridge Ward Without (now joined with Bridge Ward) extends no further south than the span of London Bridge, but until 1978 the City's writ ran far wider. In his 1598 *Survey of London*, John Stow defined the Ward, then the 26th in number, as including land now at the southern piers of London and Tower bridges, and beyond. In short, the Borough of Southwark in the County of Surrey and a ward of London without the walls. To the west had stood the stew-houses of medieval towns with exhaustive rules for the repair of incontinent men to the like women, condemned in 1546 as common brothels. Eastwards, tidal Thames waters had created fine grazing land and small creeks from which timber could be landed to yards alongside.

The Old English name of this latter area was

'Horseidune' meaning dry higher ground in marshland, but by late 17c it was known as Horselydown. Few traces of that name remain, but in 1747 Rocque lists eight meeting places in the vicinity. Six were Baptist, perhaps because of the proximity of the river, which facilitated the total immersion, which many sought. Keach, born in Buckinghamshire, arrived here after ten years' Evangelical Baptist preaching around his native county and having survived the pillory and prison. In London he became a Particular Baptist, who followed Calvin's view that only chosen individuals were destined for salvation. The General Baptists, from whom they had broken away in 1638, ➔

PRIVATEER AND PERJURER – BOTH LORD MAYORS

There are two memorials to Lord Mayors once buried in St Mary Abchurch.

PETER PERCHARD

(c 1729–1806)



ou will have walked on his simple ledger stone on entering the church. It has only minimal details of his life and family. For these we rely on a long reminiscence in the *Gentleman's Magazine* of 1834, written by O, who had been taken into Perchard's office directly from school in about 1775. He remembers Perchard 'was handsome, he had a commanding mien, and features repulsive, though prominent and well-turned. Make of that what you can.

Perchard became a privateer based on Guernsey, where he was born, and obtained letters of Marque and Reprisal. These, issued by the Admiralty, allowed him to intercept ships as a private citizen and benefit from the sale of the vessel and its contents. He bought a lugger, armed it with cannon and preyed upon French

merchant ships returning from the West Indies. France was an ally of the American colonies at that time, with which Britain was having difficulties.

O had

literary pretensions and describes an attack by the privateers led by Perchard. 'All ready, a crew of resolute fellows not to be baffled and



the names of these four. Martha, the eldest, died at 10 years old, having seen the death of all three of her siblings when infants. She was boarded at Stratford by Bow and developed an abscess. O writes 'He [Perchard] asked me to take a chaise. The people seemed monsters for not discerning her malady, for neglecting her after they did know it, and for not sending an express (to her father) the moment she complained. This girl grew excessively attached to me, after being the instrument of her liberation; In spite of procuring the best advice, her decline came rapidly on. O continues in his most heart-wrenching style: 'I invented tales to entertain her, and she would rest her faded but beautiful face and its golden locks upon my shoulder, till she at length could not be moved from the pillow of death. Over-sentimental to our ears, and predated the death of Little Nell in *The Old Curiosity Shop*.

There is a happier memory, possibly of Martha. When a surgeon was brought to her father, as Conservator of The Thames, having paid five guineas, the fee usually paid to whomsoever caught the Royal fish, she asked for it to be released. Two days later, a fisherman brought a fish to the mayor, who, to maintain the dignity of his office, paid a further five guineas. He discovered a tag attached

→ followed the Arminian belief in general salvation. The two

former chapel. His hymns preceded Watts' work by 30 years.

'Keach, Our Keach is dead'

In 1733, to accommodate an increasing population, a new church **St John** was built for Horselydown. It suffered badly in ww2, and has been absorbed into **St Mary Magdalene**, Bermondsey Street, historically linked with the dissolved **Cluniae Priory** of Bermondsey, and is also one of the parishes of Stow's Bridge Ward Without. There is no trace, however, of the Dipping Place or Baptisterion, but for one anonymous 18c writer 'Death Boasts Keach's Triumph. ✂

SOURCES AND FURTHER READING

D W Music, 'Baptist Church Music in New Grove Dictionary of Music and Musicians 2nd edition, Macmillan, London 2001
J H Plumb, *England in the Eighteenth Century*, Pelican, 1965
John Stow, *A Survey of London* 1598
W T Whiteley, *The Baptists of London*, Kingsgate Press, 1928

place from 1668, sometimes in private houses nearby Goat Yard, Horselydown, was Keach's meeting groups merged in 1891.

but taking advantage of the Declaration of Indulgence in 1672, he built a chapel said to have accommodated 1,000! Attitudes to music in Baptist services were mixed. The General Baptists in particular called metrical psalm singing 'carnal formalities, but one Particular Baptist defined singing as a 'Gospel Ordinance; Keach introduced his first hymns in 1676 under the title of *War with the Powers of Darkness*. His finest collection emerged in 1691: *Spiritual Melody*, and that year as many as 30 Particular Baptist congregations were singing. Keach lies near his



*To the damnd lie had such regard.
That he had his godly masons sent,
T' engrave it round the Monument.
They did so, but let such things
pass,
His men were fools, and He an ass.
This short verse is far more fun
than a congratulatory poem on Ward
becoming Lord Mayor by W. W. It
grinds on for an interminable number
of lines; its quality can be judged by
the first two.*

*As when Ambassadors from
Princes come,
We all by custom from our houses*

run.

The Monument's extra line
was removed in 1831 at the time of
Catholic emancipation.

In 1683, Ward became caught up

in a case against the Duke of York,
which was tried under Judge Jeffreys,

the Hanging Judge. The Duke was
accused of being involved in The Fire

of London. Ward had earlier in his
life attempted three times to stop the

Duke's becoming a successor to the
monarch on the grounds that he had

become a Catholic. Unsurprisingly
then, Ward was found guilty of

perjury and fled to Holland with his
wife Elizabeth, whom he had married

in 1653. She died there, childless, on
Christmas Eve 1685, and is buried

in Amsterdam. He only returned to
London in 1689, after the Duke, who

had become James II, had quit the
throne.

Under William, he returned to
favour, but then his career waxed and

waned, until his death in 1696. ✂

Dictionary of National Biography,

1895-1900

The Gentlemen's Magazine, January

1825 and March 1832

London and Paris Observer, Vol 13,

1837

Charles Welch (ed), *History of the*

Monument, Lands Committee,

City of London, 1893

this and knowing his religious views,
he may well have suggested and
certainly, supported it.

In response to this, the

following was written:

That sniffling whig-mayor

Patience Ward,

To the damnd lie had such regard.

T' engrave it round the Monument.

They did so, but let such things

pass,

His men were fools, and He an ass.

This short verse is far more fun

than a congratulatory poem on Ward

becoming Lord Mayor by W. W. It

grinds on for an interminable number

of lines; its quality can be judged by

the first two.

As when Ambassadors from

Princes come,

We all by custom from our houses

run.

The Monument's extra line
was removed in 1831 at the time of
Catholic emancipation.

In 1683, Ward became caught up

in a case against the Duke of York,
which was tried under Judge Jeffreys,

the Hanging Judge. The Duke was
accused of being involved in The Fire

of London. Ward had earlier in his
life attempted three times to stop the

Duke's becoming a successor to the
monarch on the grounds that he had

become a Catholic. Unsurprisingly
then, Ward was found guilty of

perjury and fled to Holland with his
wife Elizabeth, whom he had married

in 1653. She died there, childless, on
Christmas Eve 1685, and is buried

in Amsterdam. He only returned to
London in 1689, after the Duke, who

had become James II, had quit the
throne.

Under William, he returned to
favour, but then his career waxed and

waned, until his death in 1696. ✂

Dictionary of National Biography,

1895-1900

The Gentlemen's Magazine, January

1825 and March 1832

London and Paris Observer, Vol 13,

1837

Charles Welch (ed), *History of the*

Monument, Lands Committee,

City of London, 1893

1643, but claimed to have gained little
benefit from the experience. After an
eight-year apprenticeship, he became
a Freeman of the Merchant Taylors'
Company, but did not take up his
livery. A record of 1663 indicates
he had been admonished several
times and was now threatened with
an appearance before the Court of
Aldermen. The matter was settled by
payment of £50. These little difficulties
did not stop Ward's becoming Master
of the Company in 1671. From
this date he moved increasingly
into politics and came into contact
and sometimes friction with the
aristocracy and royalty.

In spite of these problems, he was
elected Sheriff in 1670 and Alderman
of the Ward of Farringdon Within,
later in the same year. In 1675 he was
knighted by Charles II.

Ward became Lord Mayor
in 1680, but had gained Royal
displeasure and Charles refused to
attend his installation.

This was
of great
magnificence
and paid
for by the
Merchant
Taylors. The

crowd was entertained by artful
pieces of architecture and rural
dancing, then the festive tone was
lowered by songs entitled *In praise*

of the Merchant Taylors, Protestants'
Exhortation and the plotting Papists'
Liturgy. Spirits then revived on seeing
a tent lined with ermine, a camel on
each side, each ridden by a richly
dressed Indian – the Arms of the
Merchant Taylors.

On the North panel of the
Monument is a description of the
progress of the Fire. When Ward was
Lord Mayor a final line was added
which read, 'But Popish frenzy, which
wrought such horrors, is not yet
quenched. He must have known of



Patience, standing high on a triangle
of stone. There are urns, cherub heads
and carved decoration. All a fine
conceit befitting his former status.

Ward went up to Cambridge in
1643, but claimed to have gained little
benefit from the experience. After an

eight-year apprenticeship, he became
a Freeman of the Merchant Taylors'
Company, but did not take up his
livery. A record of 1663 indicates

he had been admonished several
times and was now threatened with
an appearance before the Court of
Aldermen. The matter was settled by

payment of £50. These little difficulties
did not stop Ward's becoming Master
of the Company in 1671. From
this date he moved increasingly

into politics and came into contact
and sometimes friction with the
aristocracy and royalty.

In spite of these problems, he was
elected Sheriff in 1670 and Alderman
of the Ward of Farringdon Within,
later in the same year. In 1675 he was

knighted by Charles II.

Ward became Lord Mayor
in 1680, but had gained Royal
displeasure and Charles refused to
attend his installation.

This was
of great
magnificence
and paid
for by the
Merchant
Taylors. The

crowd was entertained by artful
pieces of architecture and rural
dancing, then the festive tone was
lowered by songs entitled *In praise*

of the Merchant Taylors, Protestants'
Exhortation and the plotting Papists'
Liturgy. Spirits then revived on seeing
a tent lined with ermine, a camel on

each side, each ridden by a richly
dressed Indian – the Arms of the
Merchant Taylors.

On the North panel of the
Monument is a description of the
progress of the Fire. When Ward was
Lord Mayor a final line was added

which read, 'But Popish frenzy, which
wrought such horrors, is not yet
quenched. He must have known of

female figure, possibly the Virtue,
mourn his passing, and sit below a
East window. Two putti, one weeping,
the South aisle, it partially blocks the
memorial in the church. At the end of
predecessor has the finest
memorial of Perchar, his
in contrast to the modest

SIR PATIENCE WARD
(1629-96)

Other members of the Perchar
family were buried in St Mary. His
uncle Mathew, like Peter, a resident of
Abchurch Lane, has a wall monument
and floor slab and left £30,000 in his
will. A further stone to other relatives
is in the middle of the church.

January 1806, ten weeks after the end
as Lady Mayores. Peter died on 21
May, his daughter, Rachel, acted
as Lady Mayores. Peter died on 21

A widower when he became Lord
Mayor, his daughter, Rachel, acted
as Lady Mayores. Peter died on 21

January 1806, ten weeks after the end
of his mayoralty.

Other members of the Perchar
family were buried in St Mary. His
uncle Mathew, like Peter, a resident of
Abchurch Lane, has a wall monument

and floor slab and left £30,000 in his
will. A further stone to other relatives
is in the middle of the church.

January 1806, ten weeks after the end
of his mayoralty.

Other members of the Perchar
family were buried in St Mary. His
uncle Mathew, like Peter, a resident of
Abchurch Lane, has a wall monument

and floor slab and left £30,000 in his
will. A further stone to other relatives
is in the middle of the church.

January 1806, ten weeks after the end
of his mayoralty.



1 Saturday 16 November 10.15 for 11 & 1.30 for 2	2 Tuesday 26 November 2 for 2.15	3 Wednesday 20 November 5.45 for 6	4 Wednesday 27 November 10 for 10.30	5 Monday 9 December 2.45 for 3	6 Wednesday 11 December 10.45 for 11	7 Thursday 16 January 10.45 for 11	8 Monday 10 February 1.45 for 2	9 Thursday 13 February 10.45 for 11	10 Wednesday 26 February 10.45 for 11	11 Thursday 5 March 10.45 for 11	12 Tuesday 10 March 2 for 2.30	13 Wednesday 18 March 10.45 for 11	14 Thursday 19 March 10.45 for 11	15 Friday 20 March 10.45 for 11	16 Saturday 21 March 10.45 for 11	17 Sunday 22 March 10.45 for 11	18 Monday 23 March 10.45 for 11	19 Tuesday 24 March 10.45 for 11	20 Wednesday 25 March 10.45 for 11	21 Thursday 26 March 10.45 for 11	22 Friday 27 March 10.45 for 11	23 Saturday 28 March 10.45 for 11	24 Sunday 29 March 10.45 for 11	25 Monday 30 March 10.45 for 11	26 Tuesday 31 March 10.45 for 11	27 Wednesday 1 April 10.45 for 11	28 Thursday 2 April 10.45 for 11	29 Friday 3 April 10.45 for 11	30 Saturday 4 April 10.45 for 11	31 Sunday 5 April 10.45 for 11	32 Monday 6 April 10.45 for 11	33 Tuesday 7 April 10.45 for 11	34 Wednesday 8 April 10.45 for 11	35 Thursday 9 April 10.45 for 11	36 Friday 10 April 10.45 for 11	37 Saturday 11 April 10.45 for 11	38 Sunday 12 April 10.45 for 11	39 Monday 13 April 10.45 for 11	40 Tuesday 14 April 10.45 for 11	41 Wednesday 15 April 10.45 for 11	42 Thursday 16 April 10.45 for 11	43 Friday 17 April 10.45 for 11	44 Saturday 18 April 10.45 for 11	45 Sunday 19 April 10.45 for 11	46 Monday 20 April 10.45 for 11	47 Tuesday 21 April 10.45 for 11	48 Wednesday 22 April 10.45 for 11	49 Thursday 23 April 10.45 for 11	50 Friday 24 April 10.45 for 11	51 Saturday 25 April 10.45 for 11	52 Sunday 26 April 10.45 for 11	53 Monday 27 April 10.45 for 11	54 Tuesday 28 April 10.45 for 11	55 Wednesday 29 April 10.45 for 11	56 Thursday 30 April 10.45 for 11	57 Friday 1 May 10.45 for 11	58 Saturday 2 May 10.45 for 11	59 Sunday 3 May 10.45 for 11	60 Monday 4 May 10.45 for 11	61 Tuesday 5 May 10.45 for 11	62 Wednesday 6 May 10.45 for 11	63 Thursday 7 May 10.45 for 11	64 Friday 8 May 10.45 for 11	65 Saturday 9 May 10.45 for 11	66 Sunday 10 May 10.45 for 11	67 Monday 11 May 10.45 for 11	68 Tuesday 12 May 10.45 for 11	69 Wednesday 13 May 10.45 for 11	70 Thursday 14 May 10.45 for 11	71 Friday 15 May 10.45 for 11	72 Saturday 16 May 10.45 for 11	73 Sunday 17 May 10.45 for 11	74 Monday 18 May 10.45 for 11	75 Tuesday 19 May 10.45 for 11	76 Wednesday 20 May 10.45 for 11	77 Thursday 21 May 10.45 for 11	78 Friday 22 May 10.45 for 11	79 Saturday 23 May 10.45 for 11	80 Sunday 24 May 10.45 for 11	81 Monday 25 May 10.45 for 11	82 Tuesday 26 May 10.45 for 11	83 Wednesday 27 May 10.45 for 11	84 Thursday 28 May 10.45 for 11	85 Friday 29 May 10.45 for 11	86 Saturday 30 May 10.45 for 11	87 Sunday 31 May 10.45 for 11	88 Monday 1 June 10.45 for 11	89 Tuesday 2 June 10.45 for 11	90 Wednesday 3 June 10.45 for 11	91 Thursday 4 June 10.45 for 11	92 Friday 5 June 10.45 for 11	93 Saturday 6 June 10.45 for 11	94 Sunday 7 June 10.45 for 11	95 Monday 8 June 10.45 for 11	96 Tuesday 9 June 10.45 for 11	97 Wednesday 10 June 10.45 for 11	98 Thursday 11 June 10.45 for 11	99 Friday 12 June 10.45 for 11	100 Saturday 13 June 10.45 for 11	101 Sunday 14 June 10.45 for 11	102 Monday 15 June 10.45 for 11	103 Tuesday 16 June 10.45 for 11	104 Wednesday 17 June 10.45 for 11	105 Thursday 18 June 10.45 for 11	106 Friday 19 June 10.45 for 11	107 Saturday 20 June 10.45 for 11	108 Sunday 21 June 10.45 for 11	109 Monday 22 June 10.45 for 11	110 Tuesday 23 June 10.45 for 11	111 Wednesday 24 June 10.45 for 11	112 Thursday 25 June 10.45 for 11	113 Friday 26 June 10.45 for 11	114 Saturday 27 June 10.45 for 11	115 Sunday 28 June 10.45 for 11	116 Monday 29 June 10.45 for 11	117 Tuesday 30 June 10.45 for 11	118 Wednesday 1 July 10.45 for 11	119 Thursday 2 July 10.45 for 11	120 Friday 3 July 10.45 for 11	121 Saturday 4 July 10.45 for 11	122 Sunday 5 July 10.45 for 11	123 Monday 6 July 10.45 for 11	124 Tuesday 7 July 10.45 for 11	125 Wednesday 8 July 10.45 for 11	126 Thursday 9 July 10.45 for 11	127 Friday 10 July 10.45 for 11	128 Saturday 11 July 10.45 for 11	129 Sunday 12 July 10.45 for 11	130 Monday 13 July 10.45 for 11	131 Tuesday 14 July 10.45 for 11	132 Wednesday 15 July 10.45 for 11	133 Thursday 16 July 10.45 for 11	134 Friday 17 July 10.45 for 11	135 Saturday 18 July 10.45 for 11	136 Sunday 19 July 10.45 for 11	137 Monday 20 July 10.45 for 11	138 Tuesday 21 July 10.45 for 11	139 Wednesday 22 July 10.45 for 11	140 Thursday 23 July 10.45 for 11	141 Friday 24 July 10.45 for 11	142 Saturday 25 July 10.45 for 11	143 Sunday 26 July 10.45 for 11	144 Monday 27 July 10.45 for 11	145 Tuesday 28 July 10.45 for 11	146 Wednesday 29 July 10.45 for 11	147 Thursday 30 July 10.45 for 11	148 Friday 31 July 10.45 for 11	149 Saturday 1 August 10.45 for 11	150 Sunday 2 August 10.45 for 11	151 Monday 3 August 10.45 for 11	152 Tuesday 4 August 10.45 for 11	153 Wednesday 5 August 10.45 for 11	154 Thursday 6 August 10.45 for 11	155 Friday 7 August 10.45 for 11	156 Saturday 8 August 10.45 for 11	157 Sunday 9 August 10.45 for 11	158 Monday 10 August 10.45 for 11	159 Tuesday 11 August 10.45 for 11	160 Wednesday 12 August 10.45 for 11	161 Thursday 13 August 10.45 for 11	162 Friday 14 August 10.45 for 11	163 Saturday 15 August 10.45 for 11	164 Sunday 16 August 10.45 for 11	165 Monday 17 August 10.45 for 11	166 Tuesday 18 August 10.45 for 11	167 Wednesday 19 August 10.45 for 11	168 Thursday 20 August 10.45 for 11	169 Friday 21 August 10.45 for 11	170 Saturday 22 August 10.45 for 11	171 Sunday 23 August 10.45 for 11	172 Monday 24 August 10.45 for 11	173 Tuesday 25 August 10.45 for 11	174 Wednesday 26 August 10.45 for 11	175 Thursday 27 August 10.45 for 11	176 Friday 28 August 10.45 for 11	177 Saturday 29 August 10.45 for 11	178 Sunday 30 August 10.45 for 11	179 Monday 31 August 10.45 for 11	180 Tuesday 1 September 10.45 for 11	181 Wednesday 2 September 10.45 for 11	182 Thursday 3 September 10.45 for 11	183 Friday 4 September 10.45 for 11	184 Saturday 5 September 10.45 for 11	185 Sunday 6 September 10.45 for 11	186 Monday 7 September 10.45 for 11	187 Tuesday 8 September 10.45 for 11	188 Wednesday 9 September 10.45 for 11	189 Thursday 10 September 10.45 for 11	190 Friday 11 September 10.45 for 11	191 Saturday 12 September 10.45 for 11	192 Sunday 13 September 10.45 for 11	193 Monday 14 September 10.45 for 11	194 Tuesday 15 September 10.45 for 11	195 Wednesday 16 September 10.45 for 11	196 Thursday 17 September 10.45 for 11	197 Friday 18 September 10.45 for 11	198 Saturday 19 September 10.45 for 11	199 Sunday 20 September 10.45 for 11	200 Monday 21 September 10.45 for 11	201 Tuesday 22 September 10.45 for 11	202 Wednesday 23 September 10.45 for 11	203 Thursday 24 September 10.45 for 11	204 Friday 25 September 10.45 for 11	205 Saturday 26 September 10.45 for 11	206 Sunday 27 September 10.45 for 11	207 Monday 28 September 10.45 for 11	208 Tuesday 29 September 10.45 for 11	209 Wednesday 30 September 10.45 for 11	210 Thursday 1 October 10.45 for 11	211 Friday 2 October 10.45 for 11	212 Saturday 3 October 10.45 for 11	213 Sunday 4 October 10.45 for 11	214 Monday 5 October 10.45 for 11	215 Tuesday 6 October 10.45 for 11	216 Wednesday 7 October 10.45 for 11	217 Thursday 8 October 10.45 for 11	218 Friday 9 October 10.45 for 11	219 Saturday 10 October 10.45 for 11	220 Sunday 11 October 10.45 for 11	221 Monday 12 October 10.45 for 11	222 Tuesday 13 October 10.45 for 11	223 Wednesday 14 October 10.45 for 11	224 Thursday 15 October 10.45 for 11	225 Friday 16 October 10.45 for 11	226 Saturday 17 October 10.45 for 11	227 Sunday 18 October 10.45 for 11	228 Monday 19 October 10.45 for 11	229 Tuesday 20 October 10.45 for 11	230 Wednesday 21 October 10.45 for 11	231 Thursday 22 October 10.45 for 11	232 Friday 23 October 10.45 for 11	233 Saturday 24 October 10.45 for 11	234 Sunday 25 October 10.45 for 11	235 Monday 26 October 10.45 for 11	236 Tuesday 27 October 10.45 for 11	237 Wednesday 28 October 10.45 for 11	238 Thursday 29 October 10.45 for 11	239 Friday 30 October 10.45 for 11	240 Saturday 31 October 10.45 for 11	241 Sunday 1 November 10.45 for 11	242 Monday 2 November 10.45 for 11	243 Tuesday 3 November 10.45 for 11	244 Wednesday 4 November 10.45 for 11	245 Thursday 5 November 10.45 for 11	246 Friday 6 November 10.45 for 11	247 Saturday 7 November 10.45 for 11	248 Sunday 8 November 10.45 for 11	249 Monday 9 November 10.45 for 11	250 Tuesday 10 November 10.45 for 11	251 Wednesday 11 November 10.45 for 11	252 Thursday 12 November 10.45 for 11	253 Friday 13 November 10.45 for 11	254 Saturday 14 November 10.45 for 11	255 Sunday 15 November 10.45 for 11	256 Monday 16 November 10.45 for 11	257 Tuesday 17 November 10.45 for 11	258 Wednesday 18 November 10.45 for 11	259 Thursday 19 November 10.45 for 11	260 Friday 20 November 10.45 for 11	261 Saturday 21 November 10.45 for 11	262 Sunday 22 November 10.45 for 11	263 Monday 23 November 10.45 for 11	264 Tuesday 24 November 10.45 for 11	265 Wednesday 25 November 10.45 for 11	266 Thursday 26 November 10.45 for 11	267 Friday 27 November 10.45 for 11	268 Saturday 28 November 10.45 for 11	269 Sunday 29 November 10.45 for 11	270 Monday 30 November 10.45 for 11	271 Tuesday 1 December 10.45 for 11	272 Wednesday 2 December 10.45 for 11	273 Thursday 3 December 10.45 for 11	274 Friday 4 December 10.45 for 11	275 Saturday 5 December 10.45 for 11	276 Sunday 6 December 10.45 for 11	277 Monday 7 December 10.45 for 11	278 Tuesday 8 December 10.45 for 11	279 Wednesday 9 December 10.45 for 11	280 Thursday 10 December 10.45 for 11	281 Friday 11 December 10.45 for 11	282 Saturday 12 December 10.45 for 11	283 Sunday 13 December 10.45 for 11	284 Monday 14 December 10.45 for 11	285 Tuesday 15 December 10.45 for 11	286 Wednesday 16 December 10.45 for 11	287 Thursday 17 December 10.45 for 11	288 Friday 18 December 10.45 for 11	289 Saturday 19 December 10.45 for 11	290 Sunday 20 December 10.45 for 11	291 Monday 21 December 10.45 for 11	292 Tuesday 22 December 10.45 for 11	293 Wednesday 23 December 10.45 for 11	294 Thursday 24 December 10.45 for 11	295 Friday 25 December 10.45 for 11	296 Saturday 26 December 10.45 for 11	297 Sunday 27 December 10.45 for 11	298 Monday 28 December 10.45 for 11	299 Tuesday 29 December 10.45 for 11	300 Wednesday 30 December 10.45 for 11	301 Thursday 31 December 10.45 for 11	302 Friday 1 January 10.45 for 11	303 Saturday 2 January 10.45 for 11	304 Sunday 3 January 10.45 for 11	305 Monday 4 January 10.45 for 11	306 Tuesday 5 January 10.45 for 11	307 Wednesday 6 January 10.45 for 11	308 Thursday 7 January 10.45 for 11	309 Friday 8 January 10.45 for 11	310 Saturday 9 January 10.45 for 11	311 Sunday 10 January 10.45 for 11	312 Monday 11 January 10.45 for 11	313 Tuesday 12 January 10.45 for 11	314 Wednesday 13 January 10.45 for 11	315 Thursday 14 January 10.45 for 11	316 Friday 15 January 10.45 for 11	317 Saturday 16 January 10.45 for 11	318 Sunday 17 January 10.45 for 11	319 Monday 18 January 10.45 for 11	320 Tuesday 19 January 10.45 for 11	321 Wednesday 20 January 10.45 for 11	322 Thursday 21 January 10.45 for 11	323 Friday 22 January 10.45 for 11	324 Saturday 23 January 10.45 for 11	325 Sunday 24 January 10.45 for 11	326 Monday 25 January 10.45 for 11	327 Tuesday 26 January 10.45 for 11	328 Wednesday 27 January 10.45 for 11	329 Thursday 28 January 10.45 for 11	330 Friday 29 January 10.45 for 11	331 Saturday 30 January 10.45 for 11	332 Sunday 31 January 10.45 for 11	333 Monday 1 February 10.45 for 11	334 Tuesday 2 February 10.45 for 11	335 Wednesday 3 February 10.45 for 11	336 Thursday 4 February 10.45 for 11	337 Friday 5 February 10.45 for 11	338 Saturday 6 February 10.45 for 11	339 Sunday 7 February 10.45 for 11	340 Monday 8 February 10.45 for 11	341 Tuesday 9 February 10.45 for 11	342 Wednesday 10 February 10.45 for 11	343 Thursday 11 February 10.45 for 11	344 Friday 12 February 10.45 for 11	345 Saturday 13 February 10.45 for 11	346 Sunday 14 February 10.45 for 11	347 Monday 15 February 10.45 for 11	348 Tuesday 16 February 10.45 for 11	349 Wednesday 17 February 10.45 for 11	350 Thursday 18 February 10.45 for 11	351 Friday 19 February 10.45 for 11	352 Saturday 20 February 10.45 for 11	353 Sunday 21 February 10.45 for 11	354 Monday 22 February 10.45 for 11	355 Tuesday 23 February 10.45 for 11	356 Wednesday 24 February 10.45 for 11	357 Thursday 25 February 10.45 for 11	358 Friday 26 February 10.45 for 11	359 Saturday 27 February 10.45 for 11	360 Sunday 28 February 10.45 for 11	361 Monday 29 February 10.45 for 11	362 Tuesday 1 March 10.45 for 11	363 Wednesday 2 March 10.45 for 11	364 Thursday 3 March 10.45 for 11	365 Friday 4 March 10.45 for 11	366 Saturday 5 March 10.45 for 11	367 Sunday 6 March 10.45 for 11	368 Monday 7 March 10.45 for 11	369 Tuesday 8 March 10.45 for 11	370 Wednesday 9 March 10.45 for 11	371 Thursday 10 March 10.45 for 11	372 Friday 11 March 10.45 for 11	373 Saturday 12 March 10.45 for 11	374 Sunday 13 March 10.45 for 11	375 Monday 14 March 10.45 for 11	376 Tuesday 15 March 10.45 for 11	377 Wednesday 16 March 10.45 for 11	378 Thursday 17 March 10.45 for 11	379 Friday 18 March 10.45 for 11	380 Saturday 19 March 10.45 for 11	381 Sunday 20 March 10.45 for 11	382 Monday 21 March 10.45 for 11	383 Tuesday 22 March 10.45 for 11	384 Wednesday 23 March 10.45 for 11	385 Thursday 24 March 10.45 for 11	386 Friday 25 March 10.45 for 11	387 Saturday 26 March 10.45 for 11	388 Sunday 27 March 10.45 for 11	389 Monday 28 March 10.45 for 11	390 Tuesday 29 March 10.45 for 11	391 Wednesday 30 March 10.45 for 11	392 Thursday 31 March 10.45 for 11	393 Friday 1 April 10.45 for 11	394 Saturday 2 April 10.45 for 11	395 Sunday 3 April 10.45 for 11	396 Monday 4 April 10.45 for 11	397 Tuesday 5 April 10.45 for 11	398 Wednesday 6 April 10.45 for 11	399 Thursday 7 April 10.45 for 11	400 Friday 8 April 10.45 for 11	401 Saturday 9 April 10.45 for 11	402 Sunday 10 April 10.45 for 11	403 Monday 11 April 10.45 for 11	404 Tuesday 12 April 10.45 for 11	405 Wednesday 13 April 10.45 for 11	406 Thursday 14 April 10.45 for 11	407 Friday 15 April 10.45 for 11	408 Saturday 16 April 10.45 for 11	409 Sunday 17 April 10.45 for 11	410 Monday 18 April 10.45 for 11	411 Tuesday 19 April 10.45 for 11	412 Wednesday 20 April 10.45 for 11	413 Thursday 21 April 10.45 for 11	414 Friday 22 April 10.45 for 11	415 Saturday 23 April 10.45 for 11	416 Sunday 24 April 10.45 for 11	417 Monday 25 April 10.45 for 11	418 Tuesday 26 April 10.45 for 11	419 Wednesday 27 April 10.45 for 11	420 Thursday 28 April 10.45 for 11	421 Friday 29 April 10.45 for 11	422 Saturday 30 April 10.45 for 11	423 Sunday 1 May 10.45 for 11	424 Monday 2 May 10.45 for 11	425 Tuesday 3 May 10.45 for 11	426 Wednesday 4 May 10.45 for 11	427 Thursday 5 May 10.45 for 11	428 Friday 6 May 10.45 for 11	429 Saturday 7 May 10.45 for 11	430 Sunday 8 May 10.45 for 11	431 Monday 9 May 10.45 for 11	432 Tuesday 10 May 10.45 for 11	433 Wednesday 11 May 10.45 for 11	434 Thursday 12 May 10.45 for 11	435 Friday 13 May 10.45 for 11	436 Saturday 14 May 10.45 for 11	437 Sunday 15 May 10.45 for 11	438 Monday 16 May 10.45 for 11	439 Tuesday 17 May 10.45 for 11	440 Wednesday 18 May 10.45 for 11	441 Thursday 19 May 10.45 for 11	442 Friday 20 May 10.45 for 11	443 Saturday 21 May 10.45 for 11	444 Sunday 22 May 10.45 for 11	445 Monday 23 May 10.45 for 11	446 Tuesday 24 May 10.45 for 11	447 Wednesday 25 May 10.45 for 11	448 Thursday 26 May 10.45 for 11	449 Friday 27 May 10.45 for 11	450 Saturday 28 May 10.45 for 11	451 Sunday 29 May 10.45 for 11	452 Monday 30 May 10.45 for 11	453 Tuesday 31 May 10.45 for 11	454 Wednesday 1 June 10.45 for 11	455 Thursday 2 June 10.45 for 11	456 Friday 3 June 10.45 for 11	457 Saturday 4 June 10.45 for 11	458 Sunday 5 June 10.45 for 11	459 Monday 6 June 10.45 for 11	460 Tuesday 7 June 10.45 for 11	461 Wednesday 8 June 10.45 for 11	462 Thursday 9 June 10.45 for 11	463 Friday 10 June 10.45 for 11	464 Saturday 11 June 10.45 for 11	465 Sunday 12 June 10.45 for 11	466 Monday 13 June 10.45 for 11	467 Tuesday 14 June 10.45 for 11	468 Wednesday 15 June 10.45 for 11	469 Thursday 16 June 10.45 for 11	470 Friday 17 June 10.45 for 11	471 Saturday 18 June 10.45 for 11	472 Sunday 19 June 10.45 for 11	473 Monday 20 June 10.45 for 11	474 Tuesday 21 June 10.45 for 11	475 Wednesday 22 June 10.45 for 11	476 Thursday 23 June 10.45 for 11	477 Friday 24 June 10.45 for 11	478 Saturday 25 June 10.45 for 11	479 Sunday 26 June 10.45 for 11	480 Monday 27 June 10.45 for 11	481 Tuesday 28 June 10.45 for 11	482 Wednesday 29 June 10.45 for 11	483 Thursday 30 June 10.45 for 11	484
--	--	--	--	--------------------------------------	--	--	---------------------------------------	---	---	--	--------------------------------------	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	---	--	--------------------------------------	--	--------------------------------------	--------------------------------------	---------------------------------------	---	--	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	------------------------------------	--------------------------------------	------------------------------------	------------------------------------	-------------------------------------	---------------------------------------	--------------------------------------	------------------------------------	--------------------------------------	-------------------------------------	-------------------------------------	--------------------------------------	--	---------------------------------------	-------------------------------------	---------------------------------------	-------------------------------------	-------------------------------------	--------------------------------------	--	---------------------------------------	-------------------------------------	---------------------------------------	-------------------------------------	-------------------------------------	--------------------------------------	--	---------------------------------------	-------------------------------------	---------------------------------------	-------------------------------------	-------------------------------------	--------------------------------------	--	---------------------------------------	-------------------------------------	---------------------------------------	-------------------------------------	-------------------------------------	--------------------------------------	---	--	--------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	---	--	--------------------------------------	--	--------------------------------------	--------------------------------------	---------------------------------------	---	--	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	--	--	--	---	---	--	--	--	--	---	--	--	---	---	---	---	---	--	--	---	---	---	---	---	--	--	---	---	---	---	---	--	--	---	---	---	---	---	--	--	--	--	--	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	---	---	---	---	---	---	---	--	--	---	---	--	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	--	--	---	---	---	---	---	--	--	---	---	---	---	---	--	--	---	---	---	---	---	---	---	--	--	--	--	--	---	---	---	---	---	---	---	--	--	---	---	---	---	---	--	--	---	---	---	---	---	--	--	---	---	---	---	---	--	--	---	---	---	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	---	--	---	---	---	---	---	--	--	---	---	---	---	---	--	--	---	---	---	---	---	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	--	--	--	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	---	---	--	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	--	--	---	---	--	--	--	--	--	---	---	--	--	--	--	--	---	---	--	--	--	-------------------------------------	-------------------------------------	--------------------------------------	--	---------------------------------------	-------------------------------------	---------------------------------------	-------------------------------------	-------------------------------------	---------------------------------------	---	--	--------------------------------------	--	--------------------------------------	--------------------------------------	---------------------------------------	---	--	--------------------------------------	--	--------------------------------------	--------------------------------------	---------------------------------------	---	--	--------------------------------------	--	--------------------------------------	--------------------------------------	---------------------------------------	---	--	--------------------------------------	--	--------------------------------------	--------------------------------------	---------------------------------------	---	--	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	---------------------------------------	---	---------------------------------------	---------------------------------------	--	--	---	-----